1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

835 to live at home in the absence of their husbands. I did not actually come across a case in which this was proved to have occurred, but it is a feature in many tales, and in discussions with the natives arising out of such stories they said that 'plenty of people do it'. While disapproved of, it is not viewed with the same horror as intercourse between a man and his sister's daughter. It is to be remembered that the father is not a member of the lineage.

NAMES

551 Reference was made in the discussion of taboo relationships to the taking of supplementary names. The question of names must therefore be considered in relation to society.

553 It is of no great moment who gives a name to a new-born child. Usually it is a member of his lineage, often his maternal grandmother, but any other person may be asked for or offer a name. If a man falls down in sight of the child's mother before the name has been given, it is considered suitable for him to give it.

551 The name given is often one which has belonged to a deceased relative, possibly one of the mother's brothers or sisters, especially if the child be tsunaun. A boy cannot be given his father's name 'because his father is not of his lineage' (*boania*). If the child is not given the name of one of his forebears, a name will often be suggested by some incident, often trivial, that happened at the time, much as English children have been called 'Jubilee' or christened after some one in the news. A small boy at Petats was called Bulunan, which means 'a message', because his father received a message just as he was born. Nomoin, the name of a baby at Kurtatchi, means 'Go first', and arose out of a dispute over a pathway. Tariri—'Ours'—was the name given to a welcome Petats baby, and Poni—'Again'—to one possibly not so welcome. Sometimes the references are not such as we would consider altogether happy ones. Kalabus was so called because he was born while his father was in prison (= calaboose, pidgin-English for prison), and Kela because his father was bald. Nowadays children are given a

553 European name by the priest when he comes to baptize them,
[851] but they generally receive a native name as well.

The name is given a few days after birth, usually on the tenth day, when the child is washed. It is retained in the case of a boy till he puts on the *upi*, and in the case of a girl till her first menstruation ceremony. This ceremony is held only for girls

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

846 The reason given for this practice was that as the father had 'made the child come up', he was responsible, as well as the mother, for its well-being during birth and for the first few days of its life, and that these precautions were taken to ensure this. The death of a two-days'-old child at Kurtatchi was attributed by all to the fact that the father, a young man of 'advanced' views, had refused to keep the couvade rules. The custom is a clear acknowledgement of responsibility for the child on the part of the father. There is no couvade for a child born as the result of extra-marital intercourse.

[851] [848]

TREATMENT OF NEW-BORN CHILD

844 824 The umbilical cord (*busō*) is never severed until the afterbirth has been expelled. If the expulsion of the afterbirth is delayed overlong, the root of the plant *pupuna* is brought, and chewed with the betel-mixture, the resulting mass is spat out and rubbed on to the big toe of one of the assistant women. She then pushes with her toe on the abdomen of the parturient, at the level of her umbilicus. They say this loosens the placenta and causes it to be expelled.

844 The child is left lying, still attached to the placenta, on the piece of fibre on to which it was expelled, until it shows signs of life. All the women look on anxiously, but no one touches it as long as it remains motionless. It seems probable that this custom may sometimes lead to the death of a child who might have been saved had prompt measures been taken. As soon as the slightest movement is perceived the cord is cut. The mother herself, if she is able, is considered the proper person to do this. It should be measured to the child's knee, and cut at that level; they say that if it is cut closer to the child's body the umbilicus will swell up and be painful, and will afterwards project. (Very many children show signs of umbilical hernia.) The cut end is not treated in any way. It is left attached to the child until it drops off naturally. In some cases which came under my observation, this seemed to occur much sooner than would be expected, for instance on the second day after birth. It is preserved in the lime-pot which contains the mother's supply of powdered lime for chewing with areca-nut. There it will remain till the child is grown up, unless the child dies, when it will be taken out and buried in the house. It is usually allowed to remain in the lime-pot, covered by the powder, indefinitely, unless some one finds it by accident, and asks: 'Aren't you going to throw away

[732] 846